A CARRIER TO A KING:

OR

Doctour *Carrier* (Chaplayne to K. *James* of happy memory) his Motives for renouncing the Protestant Religion: and perswading to Re-vnion with the Cath. Roman.

Directed to his Sacred Majesty.

My heart is endyting a good matter: I tell my deeds vnto the King. Psal. 44.

Permissu Superiorum. 1623.

ALEXANDER
1883
GARDYNE

To the Reader.

Gentle Reader,

The Authour of the ensuing Discourse is M. Beniamin Carter, Doctour of Diuinity: A man (as is well knowne vnto the world) of small Name and Credit among the Protestants whiles he lined, as naming him a TEACHER in their Colledges, a famous PREACHER in Pulpits, a DOCTOVR in their Schooles, a CHANON in their Churches, CHAPLAINE to

the King his most excellent Maiesty flowing in wealth, supported with the credit of the Court, & very likely in short tyme to have byn promoted to higher Ecclesiastical Dignities, had he persisted in the course of his former Professyon.

Notwithstanding all these worldly allurements, which are no small enticing-bayts to entangle, and bewitch an vnstayed soule; he having from his greener yeares, euen wallowed himselfe in the choycest writings of the most learned Protestãts, and confronting in his mature age their wauering opinions with the vniforme & setled consent of the ancient Fathers, found the new so oppositt to the old, that at length (receaning light from the Father of lights) he resolued to wander no longer like a lost sheepe, in the desert of Darknes, but to repayre vnto the fold of the Catholicke Roman Church;

choosing rather a voluntary banishment from his owne Countrey, and like a zealous Moyses to be afflicted with the people of God, then to liue in the sinfull pleasures, and puddles of this world.

These, and the like pregnant pointes are very learnedly, and pithily debated in this Treatise; the which I wish thee, good Reader, to peruse with heedful attention, to the end the Authours paynes and labour may turne vnto thy profit, if by chance thou be alienated from the Catholike Roman Religion; together with humble supplication vnto our Lord Iesus, that he would vouchsafe, to illuminate thy vnderstanding in this danngerous passage of thy Eternall Saluation; that so thou maiest preferr light before Darknes, Truth before Falshood, Catholike Religion, before particular opinions, as Doctor Carrier did vpon

ſuch ſound grounds, as he hath heere briefly layd downe vnto thy view, in the enſuing diſcourſe. And ſo I bid thee farewell.

TO

TO THE KINGS MOST EXCELLENT MAIESTY.

MOST RENOWNED SOVERAIGNE,

It is not vnknown to all such as knew me in England, that for these many yeares I had my health very ill. And therefore hauing from tyme to time vsed all the meanes & medicines that my Country could

affoard, last of all by the aduise of my Phisitians, I made it my humble sute vnto your Maiesty, that I might trauell vnto the *Spaw* for the vse of those waters, purposing with my selfe, that if I could recouer, I go would from thence to *Heydelberg* & spend this winter there. But whē I was come from the *Spaw* as farre as *Aquisgrane*, & so to *Cullen*, I found my selfe rather worse then better. And therefore I resolued that it was high time for me to setle my thoughts vpon another world; and being out of hope to enioy the health of my body, at least to looke vnto that of my soule, frō whence both Art & Experience teacheth me, that all my bodily infirmities haue their beginning.

For if I could by any study haue proued the Romā Religion to be false, or by any means haue

profeſſed it to be true in Englād; I doubt not, but the contentment of my ſoule would haue much helped the health of my body. But the more I ſtudied the Scriptures & the anciēt Fathers to confute it, the more I was cōpelled to ſee the truth thereof. And the more I laboured to reconcile the Religion of England thereunto, the more I was diſliked, ſuſpected, and condemned as a common Enemy. And if I would haue byn eyther ignorāt or ſilent, I might perhaps with the pleaſures and commodities of my preferments haue in tyme wholy caſt off the care of all Religion. But ſeeing my ſtudy forced me to know, and my place compelled me to preach, I had no way to auoyd my griefe, nor meanes to endure it.

I haue therefore taken hold

of the opportunity of my Licence to trauell, that I may withdraw my ſelfe for a while from the ſight and offence of thoſe in England who hate the Catholike Religion, and freely & fully enioy the preſence of my Bleſſed Sauiour, in the vnity of his Catholicke Church, wherein I will neuer forget, at the daily oblatiō of his moſt bleſſed Body & Bloud, to lift vp my heart to him, and to pray for the admiſſion of your Royall Maieſty therunto. In the meane tyme I haue thought it my duty, to write this ſhort Treatiſe with my own hād, wherin, before I publiſh my ſelf vnto the world, I deſire to ſhew your Maieſty theſe two things:

1. *The meanes of my Conuerſion to Catholike Religion.*
2. *The hopes I haue to do your Maieſty no ill ſeruice therein.*

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The meanes of my Cõuersion to Catholike Religion.

I. IMvst confesse to Gods Honour, and my owne shame, that if it had byn in my power to choose, I would neuer haue byn a Catholike. I was borne, and brought vp in schisme, and was taught to abhor a Papist as much as any Puritan in England doth. I had euer a great desire to iustify the Religion of the State, and had great hope to aduance my selfe thereby. Neither was my hope euer so great as, by your Maie-

ſties fauour, it was at the very inſtant of my reſolution for Catholike Religion; and the preferment I had, together with the honour of your Maieſties ſeruice was greater by much, then without your Maieſties fauour I can looke for in this world.

But although I was as ambitious of your Maieſties fauour, and as deſirous of the honours and pleaſures of my Country, as any man that is therin; yet ſeeing that I was not like any long while to enioy them, & if I ſhold for my priuate cõmodity ſpeake or write, or do any thing againſt the honor of Chriſt s Church, & againſt the euidence of my owne conſcience, I muſt ſhortly appeare before the ſame Chriſt, in the preſence of the ſame his Church, to giue an accoũt therof: Therefore, neither durſt I

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ny further to purſue my owne deſire of honour, nor to hazard my ſoule any further in the iuſtification of that Religiõ which I ſaw was impoſſible to be iuſtified by any ſuch reaſon, as at the day of iudgement would go for payment. And that it may appeare that I haue not reſpected any thing ſo much in this world as my duty to your Maieſty, and my loue to my friends & country, I humbly beſeech you to giue me leaue as briefly as I can to recount vnto you the whole courſe of my ſtudies, and endeauours in this kind, euen from the beginning of my lyfe, vntill this preſent.

II. I was borne in the yeare 1566. being the Sonne of *Antony Carrier* a learned and deuout Man, who although he were a Proteſtant, and a Preacher, yet

he did so seasō me with the principles of piety & deuotion, as I could not chooſe but euer ſince be very zealous in matters of Religion. Of him I learned, that all falſe Religions in the world, were but Policies inuēted of mē for the tēporall ſeruice of Princes and States, and therfore that they were diuerſe, and alwayes changeable, according to the diuers reaſons & occaſiōs of State. But true Chriſtian Religion was a truth reuealed of God, for the Eternall ſaluation of ſoules, and therefore was like to God, alwayes one & the ſame; ſo that all the Princes & States in the world neuer haue byn, nor ſhalbe able to ouerthrow that Religiō. This to me ſeemed an excellent groūd, for the finding out of that Religion, wherein a man might find reſt vnto his ſoule, which cannot

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be ſatisfyed with any thing but Eternall Truth.

III. My next care then was after I came to yeares of diſcretion by all the beſt meanes I could to informe my ſelfe, whether the Religion of Engla̅d were indeed the very ſame, which being prefigured, and propheſied in the old Teſtament, was perfected by our B. Sauiour, and deliuered to his Apoſtles and Diſciples, to co̅tinue by perpetuall ſucceſſion in his viſible Church, vntill his comming agayne: Or whether it were a new one, for priuate purpoſes of Stateſmen inuented, & by humane lawes eſtabliſhed. Of this I cold not chooſe but make ſome doubt, becauſe I heard me̅ talke much in thoſe dayes of the change of Religion, which was then lately made in the beginning of Queen *Elizabeths* raigne.

IIII. I was sorry to heare of Change, and of a new Religion, seeing, me thought in reason, if true Religion were Eternal, then new Religion could not be true. But yet I hoped that the Religion of Englād was not a change, or new Religion, but a restitution of the old, & that the Change was in the Church of Rome, which in processe of time might perhaps grow to be superstitious and Idolatrous; and therefore, that England had done well to leaue the Church of Rome, and to reforme it selfe: and for this purpose I did at my leasure, and best opportunity, as I came to more iudgement, read ouer the Cronicles of Englād, & obserued all alterations of religion that I could find therein. But when I foūd there, that the present Religion of England, was a playne

change,

change, & change vpon change, & that there was no cauſe of the chāge at all of the firſt, but only that *K. Henry* the VIII. was deſirous to change his old bed-fellow, that he might leaue ſome heyres male behind him (for be like he feared that females wold not be able to withſtand the Title of Scotland) & that the change was continued, and increaſed by the poſterity of his latter wiues, I could not chooſe but ſuſpect ſome thing: but yet the loue of the worſd, and hope of preferment would not ſuffer me to belieue, but that all was well, & as it ought to be.

V. Thus I ſatisfyed my ſelfe at Schoole, and ſtudied the arts of Philoſophy, & other humane learning, vntill being Mayſter of Arts, & fellow of *Corpus Chriſti* Colledge in *Cambridge*, I was

at the laſt by the Statutes of that houſe, called to the ſtudy of Diuinity, and bound to take vpon me the order of Prieſthood; the I thought it my duty, for the better ſatisfaction of my owne ſoule, and the ſauing of other mens, to looke as farre into the matter as poſſible I could, that I might find out the truth. And hauing the opportunity of a very good Library in that Colledg, I reſoluedwith my ſelfe to ſtudy hard, & ſetting aſide all reſpect of men then aliue, or of writers that had moued, or maintayned controuerſies (further then to vnderſtand the queſtion which was betwixt them) I fell to my prayers, and betooke my ſelfe wholy to the reading of the Church-hiſtory, and of the ancient Fathers which had no intereſt in eyther ſide: and eſpeci-

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ally I made choyce of *S. Auguſtin* becauſe I hoped to find moſt comfort in him, for the confirming of our Religion, and the cõfuting of the Church of *Rome*.

VI. In this ſort I ſpent my tyme continually for many yeares, and noted downe whatſoeuer I could gather, or rather ſnatch eyther from the Scriptures, or the Fathers, to ſerue my turne. But when after all my paines, and deſire to ſerue my ſelfe of antiquity, I found the doctrine of the Church of Rome to be euery where confirmed, and by moſt profound Demonſtrations out of holy Scripture, made moſt agreable to the truth of Chriſts Ghoſpell, & moſt conformable to all Chriſtian ſoules; and ſaw the Currẽt opinions of our great Preachers to be euery where cõfuted, eyther in playne termes,

or by moſt vnanſwerable conſe-quences: although my vnder-ſtanding was thereby greatly edifyed (for which I had great cauſe to render immortall thankes to our Bleſſed Sauiour, who by theſe meanes had vouchſafed to ſhew himſelfe vnto me) yet my heart was much grieued that I muſt be faine eyther not to preach at all, or els to croſſe, and vary from the doctrine which I ſaw was commonly receaued.

VII. Being thus perplexed with my ſelfe what courſe I were beſt to take, I reflected backe agayne vpon the Church of England, and becauſe moſt of thoſe Preachers which drew the people after thē in thoſe dayes, were Puritanes, & had grounded their Diuinity vpon *Calvins* Inſtitutions; I thought peraduēture that they hauing gotten the multitu-

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de on their sides, might wrong the Church of England in her doctrine, as well as they desired to do in her discipline, which indeed vpon due search I found to be most true; for I found the Common Prayer-Booke, and the Catechisme therein contayned, to hold no point of Doctrine expressely contrary to antiquity, but only, that it was very defectiue, & contained not inough. And for the doctrine of Predestination, of Sacraments, of Grace, Freewill, Sinne &c. the new Catechismes and Sermons of those Preachers, did runne wholy against the Cõmon Praier-Booke & Catechisme therin, and did make as litle account of the Doctrine established by Law, as they did of the Discipline; but in the one they foũd opposition by those that had pri-

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uate Intereſt, in the other they ſaid what they liſt, becauſe no man thought himſelfe hurt.

VIII. This truly was a great increaſe of my griefe: for knowing diuers of thoſe Preachers to be very honeſt men, and ſuch as I did loue with all my heart, I was exceeding loath to diſſent from them in priuate, and much more loath to oppoſe the in publike. Yet ſeeing I muſt needs preach, I was loatheſt of al to oppugne my owne conſcience, togeather with the fayth wherein I was baptized, and the ſoules of thoſe to whome I preached. Neuertheleſſe, hauing gotten this ground to worke vpon, I began to comfort my ſelf with hope to proue, that the Religion eſtabliſhed by law in England, was the ſame, at the leaſt in part, which now was, & euer had bin

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eld in the Catholike Church, the defects wherof might be supplied whensoeuer it should please God, to mooue your Maiesty thereunto, without abrogating of that which was already by law established, which I still pray for and am not altogeather out of hope to see, & therfore I thoght it my duty as farre I durst, rather by charitable constructiõs to reconcile things that seemed differẽt, that so our soules might for euer be saued in vnity; then by malitious calumniations, to maintayne quarrells, that so mens turnes might for a tyme, be serued with dissention.

IX. In this course although I did neuer proceed any further then law wold giue me leaue, yet I alwayes found the Puritanes & Caluinistes, and all the Creatures of Schisme to be my vtter e-

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nemies, who were also like th
Sonnes of *Seruiah*, too strōg fo
Dauid himselfe; but I well per
ceaued that all temperate & vn
derstanding men who had no in
terest in the Schisme, were gla
to heare the truth honestly an
playnely preached vnto them
And my hope was by patience &
continuance, I should in the en
vnmaske Hypocrisy, and gayn
credit vnto the comfortable do
ctrine of antiquity, eue amongst
those also, who out of misinfor
mation and preiudice, did as yet
most dislike it. And considering
with my self that your Maiesties
Right vnto the Crowne came
only from Catholikes, and was
ancieter then the Schisme, which
would very fayne haue vtterly
extinguished it; and that both
your disposition by nature, your
amity with Catholike Princes,

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your Speaches, and your Proclamations did at the beginning all tend to peace and vnity; I hoped that this endeauour of myne, to enforce Catholike Religion, at the leaſt, as farre as the Common Prayer-Booke, and Catechiſme would giue me leaue, would be well accepted of your Maieſty, & be as an Introduction vnto a further peace, & vnity with the church of Rome.

X. But when after my long hope, I at the laſt did playnely perceaue that God for our ſinnes had ſuffered the Diuell, the Author of diſſention, ſo farre to preuaile, as partly by the furious practiſe of ſome deſperate Catholikes, and partly by the fiery ſuggeſtions of all violent Puritanes, he had quite diuerted that peaceable and temperate courſe, which was hoped for; and that I

must now eyther alter my iudg-
ment which was impossible, or
preach against my conscience,
wch was intollerable, Lord what
anxiety and distraction of soule
did I suffer, day & night! What
strife betwixt my iudgmēt which
was wholy for the peace & vni-
ty of the Church, and my affecti-
on, which was wholy to enioy
the fauour of your Maiesty, and
the loue of my friends & Coun-
trey! This griefe of soule grow-
ing now desperate did still more
& more increase the infirmities
of my body, and yet I was so
loath to become a professed Ca-
tholike, with the displeasure of
your Maiesty, and of all my ho-
nourable and louing friends, as
I rather desired to fléece my iud-
gement with the profits & plea-
sures of the world which were
before me, then to satisfy it with

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reconciling my selfe vnto the Catholike Church. But it was Gods will, that euer as I was about to forget the care of Religion, and to settle my selfe to the world amonge my neighbours, I met with such humours, as I saw, by their violence against Catholiks and Catholike Religion, were more like to waken my soule by Torture, rather then bring it a sleepe by Temper. And therefore I was driuen to recoile to God, and to his Church, that I might find rest vnto my soule.

XI. And yet because I had heard often that the practise of the Church of Rome, was contrary to her doctrine, I thought good to make one trial more before I resolued; and therfore hauing the aduise of diuers learned Phisitians to go to the *Spaw* for the health of my body, I thoght

good to make a vertue of neceſſity, and to get leaue to go, the rather for the ſatisfaction of my ſoule, hoping to find ſome greater offence, in the Seruice of the Church of Rome, the I had done in her Bookes, that ſo I might returne better contented to perſecute and abhorre the Catholikes at home, after I ſhould find them ſo wicked, and idolatrous abroad as they were in euery pulpit in Englād affirmed to be. For this purpoſe before I would frequent their Churches, I talked with ſuch learned men as I could meet withall, and did of purpoſe diſpute againſt them, and with all the wit and learning I had, both iuſtify the doctrine of England eſtabliſhed by law, and obiect the ſuperſtition & Idolatry which I thought they might commit, eyther with the

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Images in the Churches, or with the Sacrament of the Altar.

XII. Their common answere was that, which by experience I now find to be true, *viz.* that they do abhor all Idolatry and superstition, & do diligently admonish the people to take heed thereof. And that they vse Images for no other purpose, but only for a deuout memory, and representation of the Church triumphant, which is most fit to to be made in the tyme, & place of prayer, where after a more speciall manner we should with all reuerence haue our conuersation amongst the Saints in Heauen. And for the *B. Sacrament* they do not worship the *Accidēts* which they see, but the substance which they belieue: and surely if Christ be there truly & really present (as your Maiesty

ſeemeth to graunt) he is as much to be worſhipped, as if we ſaw him with our bodily eyes. Neyther is there any more Idolatry in the one, then in the other. If our B. Sauiour himſelfe ſhould viſibly appeare in perſon as he was vpon the Earth, Iewes and Infidels would hold it for Idolatry to worſhip him, and would crucify him agayne; & ſo would all Heretikes alſo, who refuſe to worſhip him in the Sacrament where he is really preſent.

XIII. After diuers other obiections which I made, not ſo much becauſe I was not, as becauſe I deſired not to be ſatiſfied, I came to the Popes ſuppoſed pride, & tyranny ouer Kings & Princes, and told them of the moſt horrible treaſon intended and practiſed by Catholikes againſt your Maieſty, which hath

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not yet been iudicially condemned by the Church of Rome. They all ſeemed to abhorre the fact, as much as the beſt ſubiects in the world, and much more to fauour, and defend the Authority of their Kings and Princes, then Heretikes doe. And they ſayd, that although your Maieſty were out of the Church, yet they doubted not, but if complaint were made in a Iudiciall proceeding, that fact would be iudicially condemned. In the meane tyme it was ſufficiēt, that all Catholike writers did condemne it, and that the Pope by his Breue had condemned it, exhorting the Catholikes of England to all Chriſtian patience, and obedience. As for any other authority, or ſuperiority of the Pope, then ſuch as is ſpirituall, & neceſſary for the vnity of the

Church, I haue met with none that do ſtand vpon it.

XIV. So that, whereas my hope was, that by finding out the corruptiõs of the Church of Rome, I ſhold grow further in loue with the Church of England, & ioyfully returne home, and by inueighing againſt the Papiſts, both enioy my preſent preferments, and obtayne more and more; I ſaw the matter was like to fall out quite contrary. It is true indeed, that there are many corruptions in all States. God hath no wheat field in this world wherein the Diuell hath no tares growing; and there are no tares more rancke, then thoſe that grow among the wheat, for *optimi corruptio peſsima:* and where grace aboũdeth, if it be contemned, there ſinne aboũdeth much more. But ſeeing both my rea-

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ding, and experience hath now taught me, that the truth of Christiã Religion taught & practiſed at this day in the Church of Rome, and all the obedient mẽbers therof, is the very ſame in ſubſtance, which was prefigured and propheſied from the beginning of the world, perfected by Chriſt himſelfe, deliuered to his Apoſtles, and by them and their ſucceſſours perpetually, & vniuerſally, in one vniformity practiſed vntil this day, without any ſubſtantiall alteration; and that the new Religion of England, wherin it doth differ, hath no ground, but eyther the pleaſure of the Prince and Parlamẽt or the common cry & voyce of the people, nor no conſtancy or agreement with it ſelfe, what ſhould I now do? It is not in my power, not to know that which

I do know, nor to doubt of that wherein I haue ſpent ſo much time, and taken ſuch paynes, and beſtowed ſo much coſt, & made ſo many trialls to find. And yet I know, if I ſhould yield to be reconciled to this Church, I ſhould be, for this world, in all likelyhood, vtterly vndone; and that, which grieued me moſt, I ſhould be reiected of your Maieſty, my moſt Redoubted Lord and Maiſter, and deſpiſed by all my deare friends, and louers in England.

XV. Theſe were my thoughts at the *Spaw*, which did ſo vexe and afflict my ſoule, as that the waters could do my body no good at al, but rather much hurt. Neuertheles I auoyded the company of Catholikes, abſtayned from their Church, & did both diſpute, and write againſt the

Church of Rome as occaſiō was offered. I ſtill hoped that tyme would giue me better Counſell, and therefore reſolued to go frō the *Spaw* to *Heidelberge* to do my duty there. In the meane tyme I thought with my ſelfe; It may be, God hath moued his Maieſties heart to thinke of peace & reconciliation. I know his diſpoſition was ſo in the beginning, & I remember *M. Caſaubon* told me when I brought him out of France, that his errand was nothing els, but to mediate peace betwixt the Church of Rome, & the Church of England. Therefore I thought, before I would ſubmit my ſelf to the Church of Rome, I would write vnto Maiſter *Caſaubon* ſuch a letter as he might ſhew vnto your Maieſty, conteyning ſuch conditions as is thought might ſatisfy your Ma-

ieſty, if they were performed by the Church of Rome. The copy of which letter is to long heer to be ſet downe. But when *M. Caſaubō* anſwered me, that he knew your Maieſty was reſolued to haue no ſociety with the Church of Rome vpon any condition whatſoeuer, and that it would be my vndoing, if thoſe my letters ſhould come to your Maieſties hands, or of thoſe that bare the ſway, I began to deſpayre of my returne into England, vnleſſe I would ouerthrow both the health of my body, and the quiet of my mynd; and eyther vtterly damne my owne ſoule, or greatly endanger not onely my liuing & credit, but my life it ſelfe alſo, by reaſon of your Maieſties diſpleaſure, and the ſeuerity of the Statutes made, and in force againſt Catholikes, and

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Catholike Religion.

XVI. There is a ſtatute in England made by *King Henry* the 8. to make him *Supreme Head of the Church in Spirituall and Eccleſiaſticall cauſes*, which ſtatute inioines all the ſubiects of Englād, on payne of death to belieue, & to ſweare, they do belieue that it is true. And yet all the world knowes, if *K. Henry* the 8. could haue gotten the Pope to diuorce *Q. Catherine* that he might mary *Anne Bullen*, that ſtatute had neuer byn made by him. And if that Title had not enabled the King to pull downe Abbeys, & Religious houſes, and giue them to lay men, the Lords and Commons of that tyme would neuer haue ſuffered ſuch a ſtatute to be made. This Statute was continued by *Q. Elizabeth*, to ſerue her owne turne, and it is confirmed

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by your Maiesty to satisfy other men. And yet your Maiesty yieldeth the Church of Rome to be the Mother-Church, & the Bishop of Rome to be the chiefe Bishop or Primate of all the Westerne Churches: which I do also verily believe, & therefore I do verily thinke he hath, or ought to haue some spirituall Iurisdiction in England. And although in my yonger dayes, the fashion of the world made me sweare, as other men did (for which I pray god forgiue me) yet I euer doubted, & am now resolued that no Christiã man can take that oath with a safe conscience; neyther will I euer take it, to gayne the greatest preferemẽt in the world.

XVII. There is another Statute in England, made by *Queen Elizabeth*, and confirmed by your Maiesty, *That it is death for any*

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English man to be in England, being made a Prieſt by authority deriued, or pretended to be derined from the Biſhop of Rome. I cannot belieue that I am a Prieſt at all, vnleſſe I be made by authority deriued from *Gregory* the Great, from whence all the Biſhops in Englād haue their being, if they haue any being at all.

XVIII. There is another Statute in like mãner made & confirmed, *That it is death to be reconciled by a Catholike Prieſt, to the Church of Rome;* I am perſuaded that the Church of Rome is our Mother-Church, and that no mã in Englād can be ſaued, that continues wilfully out of the viſible vnity of that Church; and therefore I cãnot chooſe but perſuade the people to be reconciled thervnto, if poſſibly they can.

XIX. There is another Sta-

tute

tute in like manner, made & confirmed, *That it is death to exhort the people of England to the Catholike Roman Religion.* I am perſuaded, that the Religion preſcribed, and practiſed by the Church of Rome, is the true Catholike Religion, which I will particularly iuſtify, and make playne from point to point, if God giue me tyme and opportunity, and therefore I cannot chooſe but perſuade the people thereunto.

XX. It may be, theſe are not all ſeuerall Statutes, ſome of the may be members of the ſame, (for I haue not my Books about me to ſearch) but I am ſure all of them do make ſuch felonies and treaſons, as were the greateſt vertues of the primitiue Church, & ſuch as I muſt needs confeſſe, I cannot chooſe if I liue in Englād but endeauour to be guilty of;

and

and then it were easy to find Puritanes inough to make a Iury against me, and there would not want a Iustice of Peace to giue a sentence: and when they had done, that which is worse then the persecution it selfe, they would all sweare solemnely that *D. Carrier* was not put to death for Catholicke Religion, but for felony, and treason. I haue no hope of protection against the cruelty of those Lawes, if your Maiesty be resolued vpon no cõditions whatsoeuer, to haue society at all, nor communion with the Church of Rome. And therfore whilst the Case so standes, I dare not returne home agayne. But I cannot be altogeather out of hope of better newes before I die, as long as I do beleeue, that the Saints in heauen do reioice at the conuersioh of a sinner to

Christ,

Christ, and do know that your Maiesty by your birth, hath so great an interest in the Saintes of heauen, as you shal neuer cease to haue, vntill you cease to be the sonne of such a Mother, as would reioyce more then all the rest, for your Conuersion. And therefore I assure my selfe, that she with all the rest do pray, that your Maiesty before you die may be militant in the communion of that Church, wherein they are triumphant.

And in this hope I am gone before, to ioyne my prayers with theirs in the vnity of the Catholike Church. And do hũbly pray your Maiesty to pardon me for doing that which was not in my power to auoyd; and to giue me leaue to liue, where I hope shortly to die, vnles I may hope to do your Maiesty seruice; and with-

ut the preiudice of any honeſt
an in England to ſee ſome v-
ty between the Church of En-
and, & her Mother the Church
Rome. And now hauing
eclared the meanes of my Cō-
erſion to Catholike Religion,
will briefly alſo ſhew vnto
ou, the hopes I haue to do your
aieſty no ill ſeruice therein.

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The hopes I haue to do your Maiesty no ill seruice, being a Catholike.

1. MY first hope is, that your Maiesty will accept of that for the best seruice I can do you, which doth most further the glory of our Blessed Sauiour, & my owne saluation. Indeed there are Kingdomes in the world, where the chiefe care of the Gouernors is, *Non quàm bonis prosint, sed quàm subditis:* such were the heathen Kingdomes which S. Augustine describes in his 2. booke *de Ciuit. Dei ca.* 20. In such Com-

mon

monwelths the way to be good ſubiects is, not to be a good mā, but to ſerue the tymes, and the turnes of them that beare the ſway, whatſoeuer they be. But if it be true, as ſome Holy and learned Fathers teach, that in a well ordered gouermēt, there is *eadem fælicitas vnius hominis, ac totius Ciuitatis*; then I am ſure, that it muſt follow, that in a Common wealth truly Chriſtiā there is, *eadem virtus boni viri, ac boni Ciuis*. And therfore being a Miniſter and Preacher of England, if I will rather ſerue your Maieſty then my ſelfe, & rather procure the good of your kingdom then my owne prefermen, I am bound in duty to reſpect, and ſeeke for thoſe things aboue all other, that may aduance the honor of God, and the ſaluation of my owne ſoule, and the ſoules

of

of those which do any way belong to my charge. And being sufficiently resolued, that nothing can more aduance the honor of our Sauiour, & the common saluation, then to be in the vnity of his Church; I haue done you the best seruice I could at home, by preaching, peace & reconciliation: and being not able for the malice of the times to stand any longer in the breach at home, I think it safest in this last cast, to looke to myne owne game, & by my daily prayers & dying, to do your Maiesty the same seruice in the vnity of the church, which by my daily preaching and liuing I did endeauor to do in the midst of the Schisme.

11. And although it be sufficient for a man of my ptofession to respect only matters of heauen, & of another world, yet be-

cause

cauſe this world was made for that other, I haue not regarded my owne eſtate, that I might reſpect your Maieſties therin; and after long and ſerious meditation, which Religion might moſt honor your Maieſty euen in this world, I haue cõceaued vndoubted hope, that there is no other Religion, that can procure true honour & ſecurity to your Maieſty, and your poſterity in this world, but the true Catholike Roman religion, which is the very ſame, wherby all your glorious predeceſſors haue bin aduanced, and protected on Earth, and are euerlaſtingly bleſſed in Heauen.

III. The firſt reaſon of my hope is, the promiſe of God himſelfe to bleſſe and honour thoſe that bleſſe his Church and honour him; and to curſe and con-

foūd those that curse his Church & dishonour him: which he hath made good in all ages. There was neuer any man, or Citty, or State, or Empire so preserued, & aduanced, as they that haue preserued the vnity, and aduanced the prosperity of the Church of Christ: Nor euer any bin made more miserable and inglorious, then they that haue dishonored Christ, and made hauock of his Church, by Schisme & Heresie.

IV. Yf I had leasure & bookes, it were easy for me to enlarge this point with a long enumeration of particulars. But I thinke it needles, because I cannot call to mynd any example to the cōtrary, except it be the state of *Queene Elizabeth*, or some one or two other, lately fallen frō the vnity of the catholike Church, or the state of the Great Turke, that

doth

doth ſtill perſecute the Church of Chriſt, & yet cõtinue in great glory in this world. But when I cõſider that of *Queen Elizabeth*, I find in her many ſingularities: ſhe was a woman, and a Maiden-Queene, which gaue her many aduantages of admiration. She was the laſt of her race, and needed not care what became of the world after her owne dayes were ended. She came vpon the Remainders of Deuotion, and Catholike Religion, which like a Bowle in his courſe, or an arrow in his flight, would go on for a while, by the force of the firſt mouer; and ſhe had a practice of maintaining warres among her Neighbours (which became a woman well) that ſhe might be quiet at home. And whatſoeuer proſperity or honour there was in her dayes, or is yet remaining

in England, I cannot but aſcribe it to the Church of Rome, & to catholicke Religion, which was for many hundred yeares togeather, the firſt mouer of that Gouerment, and is ſtill in euery ſetled kingdome, and hath yet left the ſteps, and ſhadow therof behind it, which in all likelihood cannot continue many yeares, without a new ſupply from the fountaine.

V. As for the honor & greatnes of the Turke and other Infidels, as it reacheth no further thē this life, ſo it hath no begining from aboue this world; and if we may believe *S. Ambroſe* (*in Luc.* 4.) thoſe honours are conferred rather by gods permiſſion, thē by his donation, being indeed ordained, and ordered by his prouidence, but for the ſinnes of the people, conferred by the Prince

that

that rules in the aire. It is true, that the Turkiſh Empire, hath now continued a long time, but they haue other principles of State to ſtand vpon: The continuall guard of an hundred thouſand ſouldiars, wherof moſt of them know no parents, but the Emperor: The Tenure of all his ſubiects who hold all in *capite ad voluntatem Domini*, by the ſeruice of their ſword: Their enioyned ſilēce, & reuerence in matters of Religion, & their facility in admitting other Religions as well as their owne to the hope of ſaluation, and to tolerate them ſo that they be good ſubiects. Theſe, and ſuch like are principles of great importance to increaſe an Empire, and to maintayne a Tēporall ſtate. But there is no ſtate in Chriſtendome that may endure theſe principles, vn-

leſſe they meane to turne Turks alſo: which although ſome be willing to do, yet they will neyther hold *in Capite* nor hold their peace in Religion, nor ſuffer their King to haue ſuch a guard about him, nor admit of Catholike Religion, ſo much as the Turke doth

VI. It is moſt true, which I gladly write, and am wont with all the honor I can of your Maieſty to ſpeake, that I think there was neuer any Catholike King in England, that did in his time more imbrace, & fauour the true Body of the Church of Englād, thē your Maieſty doth that ſhadow therof, which is yet left: & my firme hope is, that this your deſire to honour our Bleſſed Sauiour in the ſhadow of the church of England, will moue him, to honour your Maieſty ſo much

as

as not to ſuffer you to die out of the body of his true cath. church; & in the meane time to let you vnderſtand, that all honor that is intended to him by Schiſme, & Hereſy, doth redoud to his great diſhonour, both in reſpect of his Reall, and of his Myſticall Body.

VII. For his Reall Body, it is not as the *Vbiquitaries* wold haue it, euery where, as well without the Church as within, but only where himſelfe would haue it, & hath ordained that it ſhould be; and that is, only amongſt his Apoſtles & Diſciples, & their ſucceſſors in the Catholike church, to whom he deliuered his Sacraments and promiſed to continue with them vntill the worlds end: ſo that, although Chriſt be preſét in that ſchiſme, by the power of his Deity (for ſo he is preſent in hell alſo) yet by the grace of

his Humanity (by participatiō of which grace only there is hope of saluation) he is not present there at all, except it be in corners, and prisons, and places of persecution. And therfore whatsoeuer honor is pretended to be done to Christ in Schisme & Heresy, is not done to Him, but to his vtter Enemies.

VIII. And for his Mystical body which is his Church & Kingdome, there can be no greater dishonour done to Christ, thē to maintayne Schisme, and dissention therin. What would your Maiesty thinke of any subiects of yours, that shold go about to rase ciuill dissention, or wars in your Kingdome, and of those that shold foster, and adhere vnto such men? It is the fashion of all Rebells when they are in Armes, to pretend the safety of the

King,

King, & the good of the Countrey; but pretend what they will, you cannot account such men any better then Traytors. And shall we believe, that our Blessed Saviour, the King of Kings, doth sit in heauen, and either not see the practises of those that vnder colour of seruing him with Reformation, do nothing els but serue their owne turnes, and distract his Church, that is, his Kingdome on earth, with seditiō? Or shall we thinke that he will not in time reuenge this wronge? Verily he seeth it, and doth regard it, and will in time reuenge it.

IX. But I hope, and pray that he may not reuēge it vpon you, nor yours, but rather that he will shew that your desire to honor him, is accepted of him, and therfore will mooue you to ho-

nor your ſelfe,& your poſterity, with beſtowing the ſame your fauour vpon his Church in the vnity therof,which you do now beſtow in the Schiſme;and that he wil reward both you & yours for the ſame, according to his promiſe, not onely with euerlaſting glory in heauen, but alſo with long continued temporall honour& ſecurity in this world. And this is the firſt reaſon of my hope, grounded vpon the promiſe of God.

X. The ſecond Reaſon of my hope, that Catholike Religion may bea great meanes of honor and ſecurity to your Maieſties poſterity,is taken from the conſideration of your Neighbours, the Kings and Princes of Chriſtendome; among whome there is no State ancient,and truly honourable,but only thoſe that are

Catho-

Catholike. The reaſon whereof I take to be, becauſe the Rules of Catholike Religion are Eternall, Vniuerſall, and Conſtant vnto themſelues, and withall conſonant vnto Maieſty, & Greatnes, as they haue made, & preſerued the Catholike Church moſt Reuerend & venerable throughout the world for theſe 1600. yeares. And thoſe temporall States that haue byn conformable thereunto, haue byn alwaies moſt honorable, and ſo are like to continue, vntill they hearken vnto Schiſme. And as for thoſe that haue reiected, and oppoſed the Rules of Catholicke Religion, they haue byn driuen in ſhort time to degenerate, and become eyther Tyrannicall, or popular. Your Maieſty, I know doth abhorre Tyranny: but if Schiſme & Hereſy might haue their full

ſwing ouer the ſeas, the very ſhadow and Reliques of Maieſty in England, ſhould be vtterly defaced, & quickly turned into *Helvetian*, or *Belgian* popularity; for they that make no conſcience to prophane the Maieſty of God, & his Saints in the Church, will after, they feele their ſtrength, make no bones to violate the Maieſty of the King, and his Children in the Cõmon wealth.

XI. I know well that the *Puritanes* of England, the *Hugenots* of France and the *Geuſes* of Germany, togeather with the reſt of the Caluiniſts of all ſorts, are a great faction of Chriſtendome, & they are glad to haue the pretence of ſo great a Maieſty to be their chiefe, and of your poſterity to be their hope: But I cannot be perſuaded, that they euer will, or can ioyne togeather to

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aduance your Maiesty, or your children, further then they may make a present gayne by you. They are not agreed of their own Religion nor of the principles of Vniuersall and Eternall truth; & how cā they be constāt in the Rules of particular, & trā-sitory honor? Wher there is *nullum Principium Ordinis*, there can be *nullum principiū Honoris:* such is their Case. There is a voce of Confusion among them as well in matters of State as of Religiō. Their power is great but not to edification, but to destruction: They ioyne togeather only against good Order, which they call the Common Enemy; and if they can destroy that, they wil in all likelihood turne their fury against themselues, and like Diuells torment, like Serpents deuoure one another. In the meane

time if they can make their Burgers, Princes, and turne old Kingdomes into new States, it is lyke inough they will do it: but that they will euer agree together, to make any one Prince, King or Emperour ouer the all, & yield due obediēce vnto him further, then eyther their gayne ſhall allure them, or his ſword ſhall compell them, that I cānot perſuade my ſelfe to believe. And therfore I cannot hope that your Maieſty, or your Poſterity can expect the like honour or ſecurity frō them, which you might do from Catholike Princes, if you were ioyned firmely to them in the vnity of Religion.

XII. The third reaſon of my hope, that Catholike Religion ſhold be moſt auailable for the honor and ſecurity of your Maieſty, and your children, is taken

from

from the consideration of your subiects, which can be kept in obedience to God, and to their King by no other Religion, and least of al by the Caluinistes. For if their Principles be receaued once, and well druncke in, & digested by your subiects, they will openly maintayne, that God hath as well predestinated men to be Traytours, as to be Kings: and he hath as well predestinated men to be Theeues, as to be Iudges: & he hath as well predestinated that men should sinne, as that Christ should die for sin. Which kind of disputations I know by my experience, that they are ordinary among your Countrey Caluinists, that take thēselues to be learned in the Scriptures, especially whe they are met in the Alehouse, and haue found a weaker Brother, whom they thinke

fit

fit to be instructed in these profoūd mysteries. And howsoeuer they be not yet all so impudent, as to maintayne these Conclusions in playne termes, yet it is certaine they all hold these principles of doctrine; from whence working heads of greater liberty do at their pleasur draw these consequences, in their liues and practises. And is this a Religion fit to keep subiects in obedience to their Soueraygne?

XIII. Heere I know the great Maysters of Schisme, will neuer leaue obiecting the horrible Treason of certayne Catholiks against your Maiesty, which if the Diuell had not wrought to their hands, they had had little to say against Catholike Religion before this day. But I humbly intreat that the fact of some few men, may not be for euer

obie-

obiected againſt the truth of a generall Rule. It is not the queſtion, Which Religion wil make all your ſubiects true, but which Religion is moſt like to make all true? It is certaine there be Traitors againſt God and man of all Religions; & Catholikes as they are the beſt ſubiects, ſo when they fall to it, they are the worſt Traitors. But if we will looke vpon Examples, or conſider of reaſons, the Catholike is the only religion, which as it doth duly ſubordinate Kinges vnto God, ſo doth it effectually bind ſubiects to performe all lawful obedience vnto their Kinges. I will not heere ſtand vpon repetition of examples, becauſe the auncient are tedious, and the preſent are odious. But if there can be but one King named in all the world, that did euer receaue ho-

nor

nor from Caluinists further then to be their *Champion*, or *Protector* vntill their turnes were serued, then I will be content to beleue that your Maiesty and your Familie shall receaue perpetuity from them. But if your Caluinists do professe to honour you, & all other Caluinistes do ouerthrow their Kinges and Princes whersoeuer they can preuaile; I can hardly beleue that yours do meane any more in good earnest then the rest. There is certainly some other matter, that they are content for a tyme to honour your Maiesty; it cannot be their Religion that ties them to it for it doth not tie them to it selfe. There is no Principle of any Religiõ, nor no article of any faith, which a Caluinist will not call in question, and either altogether deny, or expound after his owne

fancy;

fancy; and if he be reſtrained, he cries out by and by, that he cannot haue the liberty of his conſcience. And what bond of obedience can there be in ſuch a Religion?

XIV. It is commonly obiected by States-men, that it is no mattet what opinions men hold in matters of Religion, ſo that they be kept in awe by Iuſtice, & by the ſword. Indeed for this world, it were no matter at al for Religion, if it were poſſible without it to do Iuſtice, and to keep men in awe by the ſword. In Military Eſtates, whileſt the ſword is in the hand, there is the leſſe need of Religion; and yet the greateſt and moſt martiall States that euer were, haue bin willing to vſe the conſcience, and reuerence of ſome Religion or other, to prepare the ſubiects to obe-

dience. But in a peaceable gouerment, such as all christian Kingdomes do professe to be, if the reynes of Religion be let loose, the sword cõmonly is to weake, and comes to late, & wilbe like inough to giue the day to the Rebell. And seeing the last, and strongest bond of Iustice is an oath, which is a principall Act of Religion, & were but a mockery, if it were not for the punishment of Hell, and the reward of Heauen; it is vnpossible to execute Iustice without the help of Religion. And therefore the neglect and contempt of Religion hath euer byn, and euer shalbe the fore-runner of destruction, in all setled States whatsoeuer.

XV. The Diuell, that intendeth the destruction as well of bodies as of soules, & of whole States, as of particular men, doth

not

not commonly begin with mens bodies, & with matters of State; but being himselfe a spirit, & the Father of lies, he doth first insinuate himselfe into mens vnderstandings, by false principles of Religion, wherinto he hath the more easie entrance, because he hath persuaded their Gouernors to believe, that it is no great matter what opinions men hold in matters of Religion, so that they looke well into their actions, & keep them in obedience. Which persuasion is alone, as if the Enemy that beseigeth a Citty should persuade the Garrison that they might surrender the Castle vnto him well inough, and keep the lower Towne, and all the people of the towne to themselues. But when the diuel hath preuailed so farre, as by false opinions in matters of the first truth, that is of

Reli-

Religion, to get the vnderſtanding in poſſeſſion, which is the Caſtle as it were, & watch-tower both of the ſoule, body, ſtate, & all; he will peraduenture diſſemble his purpoſe for a while, & by ſlaundering of the truth, & pleaſing them with the Trifles of the world (which by Gods permiſſion are in his power) make men belieue, that the world is amended, for *Nemo repentè fit peſſimus*; But ſhortly after, when he ſeeth his time, he will out of his Arſenall of falſe apprehēſions in vnderſtanding, ſend forth ſuch diſtorted Engines of life & action, as will eaſily ſubdue both body, and goodes, and ſtates, and all to his deuotion.

XVI. The Caluiniſticall Preacher, whē he hath gotten his honeſt, abuſed, & miſguided Flock about him, will cry out againſt

me

me for this Popiſh collection, & call God & them to witnes, that he doth daily in his Sermons exhort men to good workes, & to obedience vnto the Kings Maieſty: And am not I & my brethrē (ſayth he) and our flocke, as honeſt, and as ciuill men, as any Papiſt of them all? For my own part I will not accuſe any Caluiniſts, though I could, neyther can I excuſe all Papiſts, though I would:

Iliacos intra muros peccator, & extra.

But I muſt neuer forget that moſt true and wiſe obſeruation which the Noble & learned Syr *Francis Bacon*, maketh in one of his firſt Eſſayes, viz. that all Schiſmatikes vtterly fayling in the Precepts of the firſt Table, concerning the religion & worſhip of God, haue neceſſity in Poli-

cy to make a good ſhew of the ſecond Table, by their ciuill and demure conuerſation towards men. For otherwiſe they ſhould at the firſt, appeare to be (as afterwards they ſhew themſelues to be) altogeather out of their Ten Commandements; and ſo men would be as much aſhamed to follow them at the firſt, as they are at the laſt.

XVII. It is a ſure Rule of Policy, that in euery mutation of State, the Authors of the chāge, will for a while ſhew themſelues honeſt, rather of ſpite then of cōſcience, that they may diſgrace thoſe, whom they haue ſuppreſſed; but it doth neuer hold in the next generation. You ſhall ſcarce heare of a Puritan father, but his ſonne proues either a Catholike, or an Atheiſt. Mutinous Souldiars, whilſt the Enemy is in the field,

will

will be orderly, not for loue of their Generall, but for feare of the Enemy: but if they be not held in the ancient discipline of warrs, they will vpon the least Truce, or Cessation of Armes quickly shew themselues.

XVIII. And as for their Exhortations to obediēce to your Maiesty, when they haue first infected the vnderstāding of your Subiects, with such Principles of Rebellion, as haue disturbed, & ouerthrowne all other States, where they had their will; it is a ridiculous thing to thinke vpō such Exhortations, & all one as if a phantasticall fellow, finding a heard of yong cattle in a close, should first breake downe the hedges, & then cry alowd to the cattle, that they do not venture to go out, nor to seeke any fatter Pasture, for feare they be put in-

to the Pound. And if they chace to feed where they are, because they haue no experiēce of other, and to tarry in the Close for an houre or two, then the vnhappy fellow should run to the owner of the cattle, and tell him what great seruice he had don him & how he had kept his cattle in the close, by his goodly charmes, & exhortations. Let them say what they list of their owne honesty, & of their Exhortatiōs to Obedience; as long as they do freely infect the peoples soules, with such false opinions in Religion, they do certainly sow the seeds of Disobedience, and Rebellion in mens vnderstandings; which if they be not preuented by your Maiesties giuing way to Catholike Religion, will in all likelihood spring vp in the next generatiō to the great preiudice &

moleſtation of your Maieſty, & your poſterity. So that whether I do reſpect heauen, or earth, my owne ſoule, or the ſeruice of your Maieſty, God, or your Neighbours, or your ſubiects, my aſſured hope is, that by ioyning my ſelfe to the Catholike Church, I neither haue done, nor euer ſhall do any ill duty, or ſeruice, vnto your Maieſty.

XIX. But perhaps there is ſuch oppoſition both in matter of Doctrine, and in matter of State, as it is vnpoſſible that euer there ſhould be any Reconciliation at all betwixt the Church of England, and the Church of Rome; of which I humbly pray your Maieſty to giue me leaue to ſhew to you what I haue obſerued. It is true, the breach hath continued now theſe many yeares, and it is much increaſed by

ſo long continuance, ſo that it was neuer greater, then it ſeems to be at this day, nor neuer more dangerous to deale with all. For if a man do but go about to ſtop it, there ariſeth preſently a great and fearefull noyſe, and roaring of the waters againſt him; but yet neuertheles the greatnes of the noyſe ought not to diſcourage vs; but rather to giue vs hope, that although it be wide, yet it is but ſhallow, as proceeding from affectiō, which is ſuddaine and violent, and not from iudgment, which is quiet, conſtant, and alwayes like it ſelfe. For if a man aske in cold bloud, whether a Roman Catholike may be ſaued? the moſt learned Churchman will not deny it. And if a mā aske, whether a Roman Catholike may be a good ſubiect? the moſt wiſe States-mā will eaſi-

ly grant it. May we be both ſa-
ued? Then we are not deuided in
God. May we be both good
ſubiects? Thē we are not deuided
in the King. What reaſon is there
then, that we ſhould be thus
hoatly and vnplacably deuided?

XX. Truly there is no reaſon
at all, but only the violēce of af-
fection, which being in a courſe
cannot without ſome force be
ſtayed. The multitude doth ſel-
dome or neuer iudge according
vnto truth, but according vnto
cuſtome. And therfore hauing of
purpoſe byn bred, & brought vp
in the hatred of Spaniards & Pa-
piſts, cannot chooſe but thinke
they are boūd to hate them ſtil;
and that whoſoeuer ſpeaketh a
word in fauour of the church of
Rome, or of Catholike Religiō,
is their vtter enemy. And the Pu-
ritanicall Preacher, who cā haue

no being in Charity, doth neuer ceaſe by falſificatiõs, & ſlaũders, to blow the coales, that he may burne them, & warme himſelfe. But if your Maieſty ſhall euer be pleaſed to commaund thoſe Make-bates to hold their peace a while, and to ſay nothing but what they are able to proue by ſufficiẽt authority, before thoſe that are able to iudge, and in the meantime to admit a Cõference of learned & moderate men on either ſide, the people who are now abuſed, and with the light of the Ghoſpell held in extreme ignorance, are not yet ſo vncapable, but they wilbe glad to heare of the truth, whẽ it ſhalbe ſimply, and euidently deliuered by honeſt men, & then they will plainly ſee, that their *Light of the Ghoſpell*, which they ſo much talke of, is but a coũterfait light

in

in a Theeues ſanterne, wherby honeſt mens eyes are dazeled & their purſes robbed. And it will alſo appeare, that there is not indeed any ſuch irrecõciliable oppoſition betwixt the Church of Englãd, & the Church of Rome, as they that liue by the Schiſme, do make the world belieue there is, neither in matter of Doctrine, nor matter of State.

XXI. For matter of Doctrine there is no reaſon, that your Maieſty, or the Kingdome ſhold be moleſted, or burdened for the maintenance of Caluiniſme, which is as much againſt the Religion of England, as it is againſt the Religion of Rome, and will by neceſſary conſequence ouerthrow, not only the Catholike Church, the Communion of Saints, and the Forgiuenes of ſinnes; but alſo all the articles of

the Creed, ſauing only ſo much as the Turke himſelfe wilbe cõtent to belieue: which wilbe eaſie to proue vpon better leaſure. The Doctrine of England is that which is contained in the Common Prayer-booke & Church-Catechiſme, confirmed by act of Parlament, and by your Maieſties Edict, wherin all Engliſhmen are baptized, and ought to be confirmed, and therfore there is ſome reaſon that this ſhould be ſtood vpon.

XXII. But this Doctrine in moſt of the mayne pointes therof, as hath bin touched before, & requireth a iuſt Treatiſe to ſet downe in particuler, doth much differ from the Currẽt opinions and Cathechiſmes of Caluiniſme, & doth very neere agree with, or at leaſt not contradict, the Church of Rome, if wee liſt

with patience to heare one another. And thoſe points of doctrine wherin we are made to be at wars with the church of Rome whether we will or no, do rather argue the Corruptions of that State from whence they come, then are argued by the grounds of that Religion wherupon they ſtand; and the contradiction of doctrine hath followed the alteration of State, and not the alteration of State bin grounded vpon any truth of doctrine. For when the breach was reſolued vpon for the perſonall and particular end of *King Henry* the 8. & the Children of his latter wiues, it was neceſſary to giue euery part of the Common-wealth contentment, for which they might hold out in the heate of affection, and ſtudy to maintayne the breach; otherwiſe it was like-

ly that in the cleernes of iudgment, it would quickly haue growne together againe, and then the Authors therof muſt haue bin excluded, and giuen account of their practice.

XXIII. Therfore to the Lordes and Fauorites of the Court were giuen the landes, and inheritance of the Abbeys, and Religious houſes, that hauing once as it were waſhed their hands in the bowels, and bloud of the Church, both they and their poſterity might be at vtter defiáce therwith. And ſo hauing ouerthrowne & prophaned the good workes of the Saints, it was neceſſary for them to get them Chaplains that might both diſpute, preach, & write againſt the merit of Good workes, the Inuocation of Saints, the Sacrifice of the Altar, Prayer for the dead,

and

and all ſuch points of Catholike doctrine, as were the grounds of thoſe Churches, and Religious houſes, which they had ouerthrowne and prophaned. And it was not hard for thoſe Chaplains by ſome ſhew of Scripture, to proue that which their Lordes, and their followers were ſo willing to belieue.

XXIV. To the Commons was giuen great hope of reliefe for their Pouerty, eaſe of Subſidies, & of the burden of ſo great a Clergy, and many other goodly gay-Nothings. And for the preſent they ſhould haue liberty and the benefit of the Common law, that is, leaue to liue by ſuch lawes as themſelues liſt to make, and to contemne the authority of the Church; which although it were for their benefit euery way, yet becauſe it croſſed their

affectiõs, like wayward children they could neuer abide it. And was not this reason inough for them to hold out the breach, & to study Scripture themselues, that they might be able to confute Confession, Satisfaction, Pennance, and to declayme against all that Tyranny of the Church of Rome, by which thẽselues, and their forefathers had byn kept in awe and obedience vnto God and their Kings?

XXV. To the Clergy-men that wold turne with the times, besides the possibility of present preferment by the alteratiõ, was giuen shortly after leaue to marry, and to purchase, and to enioy the profit, and pleasure of the world, as well as the Laity. And what carnall-minded Monke, or Priest, would not with might & mayne keep open the breach, af-

ter he was once plunged in it, rather then be in danger to forgoe ſo pleaſing a commodity? Hence did ariſe a neceſſity of ſpeaking and writing againſt Vowes, Virginity, Pouerty, Faſting, Praying, Watching, Obedience, & all that auſterity of life, which is by the Lawes of the Church required in Monaſticall, and Prieſtly Conuerſation.

XXVI. Vpon theſe conditions, the Lords, the Commons, and the Clergy, were content to belieue, that the King was ſupreme Head of the Church of England, not that they did thinke ſo indeed, or that they deſired to augmẽt his authority, but that they might beprotected by him, and freely enioy thoſe commodities, which they ſaw Schiſme had broght vnto them, & feared the vnity of the church

might againe take from them. Hence did ariſe a neceſſity of inueighing againſt the Pope, and the Church of Rome, as againſt Antichriſt & Babylon, and the greateſt Enemies of the State of England. In ſo much that that Clergy man was moſt acceptable to them, and in their opinion moſt worthy of prefermẽt, that could moſt confidently preach, & write the moſt foule, and monſtruous aſſertions of the Pope, and the Church of Rome, though they were neuer ſo falſe. Theſe, and ſuch like are thoſe temporall reſpects, which would faine ſeeme the daughters of thoſe doctrines which themſelues haue brought forth, & to be deuided from the Catholike Church by doctrine, when they themſelues haue cauſed the doctrine of diuiſion.

XXVII.

XXVII. In all theſe, and all other doctrine of diuiſion, men haue receaued great countenãce, and encouragement from *Geneua*: for although *M. Iohn Caluin* were neuer any good ſubiect, or friend to Biſhop, Duke, or King, yet he did ſo fit the Common People, with new doctrine, that no Ghoſpel can be ſo pleaſing to them, nor ſo lightſom as his. For finding *Geneua* to be fallen out both with their Biſhop, who was their ancient Prince, and their Duke, to whome they preteded againſt their Biſhop, and to be all in a combuſtion amõg themſelues for want of gouernement, although he were then a ſtrãger, and a very young man of ſome 26. or 27. yeares old at the moſt, yet he thought good, vpon the opportunity, to giue the aduenture, and to ſtep in hand: ſe, to

be

be the founder of a new Church, and State amongst them; and for that purpose, he found them out such a Catechisme, as they might easily contemne all ancient learning, and authority, and saue themselues by a strong Fancy, which he called Fayth. And this pleased the Burgers of *Geneua* so well, that they called a meeting, and caused all the Cittizens to sweare, that that Catechisme was true, & that all Popery was false, as may appeare in Caluins life, written by *Beza* himselfe, & prefixed to his Epistles. And althogh the Ministeriall Presbitery of *Geneua*, haue lost much of *M. Caluins* greatnes, yet the Citty hath had the fortune euer since by the help of their Neyghbours, to hold out against their Bishop, and their Duke, and all their ancient Gouernours.

XXVIII.

XXVIII. Now, it is the Nature of all Common People, especially of Ilanders, not only ſtill to affect more & more Nouelty and Liberty, & to be weary of their old Clergy, but alſo to admire any thing that comes from beyond the ſeas, & to cheriſh, and comfort one another with reporting the good ſucceſſe, which Schiſmatikes, & Rebels happen to haue againſt their lawfull Prelates, & Ancient Gouernours, and to impute all their good fortune vnto their new Religion. Hence it is come to paſſe that that Doctrine, wch is indeed the lawful doctrine of the church of England is neglected, & contemned as a Relique, or a Rag of Popery, and Caluins *Inſtitutions* being come from *Geneua*, & fairely bound vp, with the Preface of the Ghoſpell, is diſperſed

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throughout al Schooles, Citties, and Villages of England; & hath ſo infected both Prieſt, & People, as although it be againſt Law, yet it is cried vp by voyces to be the only Current Diuinity in Court, and Countrey; in hope belike, that it may one day ſerue the turne in England, as well as it hath done in *Geneua*, and in other places, where it hath preuailed.

XXIX. Theſe Reaſons or rather Corruptions of State, haue ſo confounded the doctrine of the Church of England, and ſo ſlaundered the doctrine of the Church of Rome, as it hath turned mens braines, and made the multitude on both ſides like two fooles, who being ſet back to back, do thinke they are as far aſunder as the Horizõs are which they looke vpon. But if it might

pleaſe your Maieſty to cõmaund them to turne but each of them a quarter about and looke both one way to the ſeruice of God, & your Maieſty, and to the ſaluation of ſoules, they ſhould preſently ſee thẽſelues to be a great deale more neere togeather in matters of doctrine, then the Puritanicall Preachers on both ſides do make them belieue they are. I cãnot in the breuity of this diſcourſe deſcend into particulars: but if it pleaſe your maieſty, to commaund me, or any other honeſt man that hath taken paines to vnderſtand, & obſerue all ſides freely, and plainly to ſet downe the difference betwixt Caluiniſme, and the doctrine of England eſtabliſhed by law, and then to ſhew *Locos conceſſos*, and *Locos controuerſos*, betwixt the Church of England, and the

Church

Church of Rome; I doubt not but the diſtance that wilbe left betwixt, for matter of doctrine, may, by your Maieſty, be eaſily compounded.

XXX. But perhaps there is ſo great oppoſitions in matter of State, that although the Doctrine might be compoũded, yet it is vnpoſſible to heare of agreement. And if there be the ſame reaſon of State, which there was in the beginning, and continued all *Q. Elizabeth* dayes, there is as little hope now that your Maieſty ſhould hearken vnto Reconciliation, as there was that King *Henry* the 8. or *Q. Elizabeth* wold. But when I do with the greateſt reſpect I can, conſider the State of your Maieſty, your Lordes, your Commõs, & your Clergy, I do find as little cauſe of holding out in reaſon of State, as I

do

do in truth of Doctrine.

XXXI. King *Henry* the VIII. although he had written that learned booke against the Schisme of *Luther*, in defence of the Sea Apostolike, for which he deserued the Title of *Defensor Fidei*, yet whe he gaue way to the lust of *Anne Bullen*, and the flattery of his Fauorites, & saw he could not otherwise haue his will, he excluded the Pope, & made himselfe supreme Head of the church, that so he might not only dispence with himselfe for his lust, but also supply his excesse with the spoile of the Church, which was then very rich. But when he saw God blessed him not, neither in his wiuing, nor in his thriuing, he was weary of his Supremacy before he died, and wished himselfe in the Church againe: but he died in the curse of his Fa-

ther,

ther, whose foūdations he ouerthrew, and hath neither child to honour him, nor so much as a *Tombe* vpon his graue to remember him; which some men take to be a token of the curse of God.

XXXII. Queene *Elizabeth*, although she were the Daughter of Schisme, yet at her first comming to the Crowne, she would haue the Cōmon Prayer-booke, and Catechisme so set downe, that she might both by English Seruice satisfy the Commons, who were greedy of Alteration, and by Catholike opinions giue hope to her Neighbour-Princes that she would herselfe continue Catholike. And all her life long she carried herselfe so betwixt the Catholikes, & the Caluinists, as she kept thē both still in hope. But yet being the

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daughter of the Breach-maker and hauing both her Crowne,& her Life from the Schisme,it was both dishonorable, and dangerous for her to hearken to a Reconcilement. And therfore after she was prouoked by the Excō-munication of *Pius Quintus*, she did suffer such lawes to be made by her Parlaments, as might cry quittance with the Pope,and the Church ofRome. And this course seemed in Policy necessary for her, who was the daughter of King *Henry* the 8. by *Anne Bul-len*, borne with the contempt of *Rome*,the disgrace of *Spayne*,and the preiudice of *Scotland*.

XXXIII. But now that your Maiesty is by the consent of all sides come to the Crowne, and your vndouted Title setled with long possession, the case is very much altered. For your Maiesty

hath

ther, whoſe foūdations he ouer-threw, and hath neither child to honour him, nor ſo much as a *Tombe* vpon his graue to remember him; which ſome men take to be a token of the curſe of God.

XXXII. Queene *Elizabeth*, although ſhe were the Daughter of Schiſme, yet at her firſt comming to the Crowne, ſhe would haue the Cōmon Prayer-booke, and Catechiſme ſo ſet downe, that ſhe might both by Engliſh Seruice ſatisfy the Commons, who were greedy of Alteration, and by Catholike opinions giue hope to her Neighbour-Princes that ſhe would herſelfe continue Catholike. And all her life long ſhe carried herſelfe ſo betwixt the Catholikes, & the Caluiniſts, as ſhe kept thē both ſtill in hope. But yet being the

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XXXIII. But now that your Maiesty is by the consent of all sides come to the Crowne, and your vndouted Title setled with long possession, the case is very much altered. For your Maiesty

hath no need of diſpenſations, nor no will to pull downe Churches, nor no dependance at al on *Henry* the 8. And if this Schiſme could haue preuented your Title with the diuorce of one wife, and the marrying of fiue more, neyther your Mother, nor your ſelfe, ſhould euer hade made *Q. Elizabeth* afraid with your Right to the Crowne of England. And therefore although it were neceſſary in reaſon of ſtate to continue the doctrine of diuiſion, as lõg as the fruit of that doctrine did continue; yet now the fruite of Schiſme being all ſpent, & that *Parentheſis* of State is at an end; there is no reaſon, but that the old ſentẽce may returne againe, and be continued in that ſenſe, as if the *Parentheſis* had byn cleane left out; and that God had of purpoſe croſſed the fleſhly pre-

tence

tence of Schisme, & rayſed your Maiesty to reſtore it, as your moſt Wiſe, and Catholike Progenitor King *Henry* the ſeauenth did leaue it.

XXXIV. But perhaps the Schiſme, though it ſerue you to no vſe at all for your Title, yet it doth much increaſe your authority, and your wealth, and therefore it cannot ſtand with your honour to further the vnity of the Church of Chriſt. Truly thoſe your moſt famous and renowned Aunceſtors, that did part with their authority, and their wealth, to beſtow them vpon the Church of Chriſt, and did curſe & execrate thoſe that ſhold diminiſh them, and take them away agayne, did not thinke ſo, nor find it ſo: and I would to God your Maiesty were ſo Powerfull, and ſo Rich, as ſome of

thoſe Kings were, that were moſt boũtifull that way. You are our Soueraygne Lord, all our Bodies, and our Goods are at your commaund; but our Soules, as they belong not to your charge, but as by way of protection in Catholike Religion, ſo they cãnot increaſe your Honor or Authority, but in a due ſubordination vnto Chriſt, & to thoſe that ſupply his place, *in ijs quæ ſunt Juris diuini*. It was eſſentiall to Heathen Emperours to be *Pontifices* as wel as *Reges*, becauſe they were themſelues Authours of their own Religion. But among Chriſtians where Religion comes frõ Chriſt, who was no worldly Emperour (though aboue them all) the Spirituall and Temporall authority haue two beginnings, & therefore two Supremes, who if they be ſubordinate, do vphold

and

and increase one another, but if the temporall authority oppose the spirituall it destroyeth itselfe, and dishonoreth him from whom the spirituall authority is derived. Heresie doth naturally spread itselfe like a canker, and needes little helpe to put it forward: So that it is an easie matter for a meane Prince to be a great man amongst heretikes, but it is an hard matter for a great King to overcome them. When Thaeis sometimes observed how hardly your Majesty could affect your most reasonable desires amongst those which stand most upon your Supremacy, I had been bolde to bee angry but durst say nothing; only I did with my selfe resolve for certaine that the Keyes were wont to doe the Crowne more serviceable, when they were in the armes of the Miter, then they can doe now they are tyed together with the Scepter, and that your title

in

those Kings were, that were most boutifull that way. You are our Soueraygne Lord, all our Bodies, and our Goods are at your commaund; but our Soules, as they belong not to your charge, but as by way of protection in Catholike Religion, so they cānot increase your Honor or Authority, but in a due subordination vnto Christ, & to those that supply his place, *in ijs quæ sunt Iuris diuini*. It was essentiall to Heathen Emperours to be *Pontifices* as well as *Reges*, because they were themselues Authours of their own Religion. But among Christians where Religion comes frō Christ, who was no worldly Emperour (though aboue them all) the Spirituall and Temporall authority haue two beginnings, & therefore two Supremes, who if they be subordinate, do vphold

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not your owne.
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had: but it hath neuer the
more wealth. It is but the
gaine of the tellers to haue more
money. True wealth is τῶν ὀργάν
ων πλήθος he is the richest Prince
that hath meanes to maintaine
the greatest armie, and to doe
most magnificat workes both in
warre and in peace: wherein
the facts of your Catholike
ancestors doe appeare vpon
good Record: your Mai-
esties are but yet hoped
for, and it euer you haue
the helpe of Catholike
Religion to assist you, I hope you
shall Heill them all; otherwise

otherwise

otherwise I assure my selfe, the Schisme will do what it can to make you poore, and then complaine that you are not Rich. It was indeed one of the mayne pretenses in the Statutes of Henry the VIII. that the Schisme might enrich the King, & maynraine his warrs: but God did not blesse it, for notwithstanding all the Church-Landes and Goodes, and Tenths and Firstes, & Premumires, King Henry the 8. was fayne so abuse his coyne more then once, and yet he was not so rich as his Catholike Father left him. And since his time what is become of the Court of Augmentation? What benefite do you receaue of all the Church-landes, more then your Progenitours did, when they were in the handes of the Clergy? What ease your Subiects haue of subsidies there-

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shall Heill them all; otherwise

otherwise

otherwiſe I aſſure my ſelfe, the Schiſme will do what it can to make you poore, and then complaine that you are not Rich. It was indeed one of the mayne pretenſes in the Statutes of Henry the VIII. that the Schiſme might enrich the King, & maintaine his wars: but God did not bleſſe it, for notwithſtanding all the Church-Landes, and Goods, and Tenths, and Fruites, & Premumires, King Henry the 8. was fayne to abaſe his coyne more then once, and yet he died not ſo rich as his Catholike Father left him. And ſince his time what is become of the Court of Augmetation? What benefit do you receaue of all the Church-lands, more then your Progenitours did, when they were in the hands of the Clergy? What eaſe your Subiects haue of ſubſidies there-

by, or in briefe, how much your coffers are enriched, you may be pleased to be informed by those that haue to do with those offices, & cā readily giue an accoūt. For mine owne part, I haue diligently read ouer all the Statutes made by *Henry* the 8. & do find that the Euents are so cleane cōtrary to the Prefaces, and Pretences of them, as if God of purpose would laugh thē to scorne.

XXXVI. There is yet another obiection or two, in Reason of State, concerning your Maiesty, which seeme to be harder to answere then all the rest; whereof the one is, that your Maiesty hath vndertaken the cause in writing and set out a Booke in Print, & it must needs be great dishonour to you to recall it. This indeed is that which I haue heard the Caluinists of Englād often wish

for

for before it was done, & much boaſt of, after it was by their meanes effected, and that your Maieſty ſhould be no lõger able to ſhew your ſelfe indifferent, as you did at the firſt, but were now engaged vpon your Honour, to maintaine their party, and to oppugne the Catholikes, and altogeather to ſuppreſſe them. But there is nothing in that Booke, why your Maieſty may not whẽ you pleaſe, admit the Popes Supremacy in Spirituall matters; & you are partly engaged thereby to admit the Trial of the firſt generall Councells, and moſt Ancient Fathers. And as for the Queſtion of Antichriſt, it is but an *Hypotheticall* Propoſition, & ſo reſerued, as you may recall your ſelfe when you will. And howſoeuer that Booke came forth eyther of your owne diſ-

position, or by the dayly instigation of some others, that did abuse your Clemency, & sought to send you of their owne Errand; it cannot serue their turnes, nor hinder your Maiesty from hearkning to an end of contention. For if King *Henry* the 8. in the iudgment of Protestants, might saue his honour, & contradict his Booke from very good, to starke naught; they must not deny, but that your Maiesty may increase your Honor, by altering your Booke from lesse good, to much better.

XXXVII. The other and the greatest obiection, That howsoeuer your maiesty before your comming to the Crowne, and in the beginning of your Raigne, were indifferent; yet after the Gunpowder-treason, you were so angred, and auerted, as now

you

you are resolued neuer to be friends; and therfore he is no good Subiect, that will either himselfe be reconciled to the Church of *Rome*, or persuade any of your subiects thereunto. It is true I confesse your Maiesty had great cause to be throughly angry, and so had all good men, whether Catholicks, or Protestants: but if your Maiesty will hearken to those, that worke their owne purposes out of your Anger, you shalbe driue to liue, and dy out of Charity; which although it be not so horrible to the Body, yet is it more harmefull to the soule, then violent or suddayne death. It is hard I confesse for a priuate man to asswage his anger on the suddaine, and there is as much difference betwixt the anger of a priuate man, and the indignation of a Prince,

as betwixt a blaſt vpon a Riuer, which is ſoone downe, & a ſtorme vpon the Sea, which hauing raiſed the billowes to the height, is nouriſhed by the motion therof, and cannot ſettle againe in a long tyme. But there is a tyme for all thinges, and ſeauen yeares is a long time. When a mā is in the midſt of his anger, it pleaſeth him not to be intreated by his Neighbours, much leſſe by his ſeruants; but when a man hath chidden, and puniſhed vntill he be weary, he wilbe contēt to heare his ſeruant ſpeak reaſon. And though perhaps he be not the wiſeſt, yet ſurely he is the louingeſt ſeruant, that will venter to ſpeake to his Maſter in ſuch a Caſe. God himſelfe is exorable, and it pleaſeth him to be intreated by his ſeruants for his Enemies. I am perſuaded

there

there is no good Catholike in the world, that can be your Maieſties Enemy. And therefore I do aſſure my ſelfe, that God wilbe pleaſed with you to heare them ſpeake, & not angry with me for mouing you therunto. And if your Maieſty do but vouchſafe ſo much patience, as to giue equall hearing, I doubt not but you ſhall receaue ſuch ſatisfaction, as will giue you great quiet and contentment & diſquiet none of your Subiects but thoſe only, that do for their aduantage miſinforme your maieſty, and miſleade your People.

XXXVIII. And if your Maieſty haue no ſuch vſe of the Schiſme, as King *Henry* the 8. and Queene *Elizabeth* had, and that it doth neither increaſe your Authority, nor your Wealth, nor your Honour, but rather hinder

them all, & depriue you of that bleſſing, which otherwiſe you might expect from Chriſt, & his Church, from your Catholike Neighbour-Princes, and Subiects, & from the Saintes in heauen, in whoſe Communion is the greateſt comfort of euery Chriſtian, both in life & death; then whatſoeuer ſome great Stateſmen may ſay to the contrary I do verily believe, they do but ſpeake for themſelues, and that there is no true Reaſon, that may concerne your Maieſty, to hinder you from admitting a toleration of Catholiks, & Catholike Religion, that thoſe who cannot command their vnderſtanding to thinke otherwiſe, may find the comfort they do, with ſo great zeale, to perſiſt in the vnity of the Catholike Church, amongſt whome I con-

feſſe my ſelf to be one, that wold thincke my ſelfe the happieſt man in the world, if I might vnderſtand that your Maieſty were content that I ſhould be ſo. But although your Maieſty ſit at the ſterne, and commaund all, yet you are carried in the ſame ſhip, and it is not poſſible to weild ſo great a Veſſell againſt wynd and tide. And therefore although it do not concerne your Maieſty in your owne Eſtate; yet if your Lords, and your Commons, and your Cleargy do reape any great benefit by the Schiſme, it wilbe very hard for your Maieſty to effect Vnity. But if vpon due examination there be no ſuch matter, then it is but the cry of the paſſengers, who for want of experiēce, are afraid where there is no danger, and that can be no hinderance to any courſe your

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Maiesty shall thinke to be best, for the attaining of the Hauen.

XXXIX. For my owne part, for the discharge of my duty, & conscience, I haue considered of all their States, and can resolue my selfe, that I haue not preiudiced the state of any good subiect of yours, but myne owne, in cõming to the catholik church. And first for your Lordes & Nobles, it is true, that many of their Ancestours were allowed a very good share in the diuision of the Church when the Schisme began, and therefore it concerned them in reason of their state, to maintayne the doctrine of diuision. But I thinke there are very few in England, either Lords, or others now possest of Abbey-Lands, which haue not paid well for them, and might not aswell possesse them in the vnity of the

Church,

Church, as in the Schiſme. And there was a declaration made by the Pope to that purpoſe, in Queene *Maries* dayes, ſo that there is now no need at all, to preach againſt the Merits of Good-workes, nor the vertue of the Sacraments, nor the Inuocatiõ of Saints, nor the reſt of that Popery, that built Churches, vnleſſe it be to help the *Hugenots* of *France* to pull them downe.

XXXX. But perhaps the Cõmons of England do gaine ſo much by the Schiſme, as they cannot abide to heare of vnity. Indeed when the Puritan Preacher hath called his flocke about him, and deſcribed the Church of *Rome*, to be ſo ignorant, ſo Idolatrous, and ſo wicked as he hath made himſelfe belieue ſhe is, then is he wont to congratulate his poore deceaued audiẽce,

that

that they, by the means of such good men as himselfe is, are deliuered from the darknes, and idolatry, and wickednes of Popery; and there is no man dare say a word, or once mutter to the contrary. But the People haue heard these lies so long, as most of them begin to be weary, and the wyseſt of them cannot but wonder, how these Puritan Preachers should become more learned, and more honeſt, then all the reſt that liued in Ancient times, or that liue ſtill in Catholike Countries or then those in England, whom these men are wont to condemne for Papiſts. Neuertheles I confeſſe there be many honeſt men and women amongſt them, that being caried away with preiudice and pretext of Scriptures, do follow these Preachers more of zeale and de-

uotion

uotion to the truth, as my ſelfe did, vntil I knew it was but coũterfait. And theſe good People, if they might be ſo happy as to heare Catholickes anſwere for themſelues, and tell them the truth, would be thé moſt deuout Catholikes of all other. But the moſt of the People were neuer led by ſermons, and if they were, the Catholike Church is both able; and willing to ſupply them far better thé the Schiſme: but it was an opinion of wealth and liberty, which made them breake at the firſt; and if they dewly cõſider of it, they are neuer the better for eyther of both, but much the worſe.

XXXXI. For wealth, the Puritan vnthrift, that lookes for the ouerthrow of Biſhops, and Churches Cathedrall, hopes to haue his ſhare in them, if they

would

would fall once, and therefore cannot chooſe, but deſire to increaſe the Schiſme, that he may gayne by it. But the honeſt Proteſtant, that can endure the State of the Church of Englād as it is, could be contet it were as it was, for he ſhould receaue more benefit by it euery way. The poore Gentleman and Yeoman, that are burdened with many Children, may remember that in Catholike times, the Church wold haue receaued and prouided for many of their ſonnes & daughters, ſo as themſelues might haue liued and dyed in the ſeruice of God without poſterity, & haue helped to maintayne the reſt of their families; which was ſo great a benefit to the cōmon wealth both for the exoneration, and prouiſion thereof, as no humane Policy can procure the like. The

Farmer

Farmer & Husbandman who laboureth hard to discharge his paymeuts, and hath litle or nothing left at the yeares end to lay vp for Children that increase & grow vpon him, may remember, that in Catholicke tymes there were better penny-worths to be had, when as the Clergy had a great part of the land in their hands, who had no need to raise their Rents thēselues, & did what they might to make other Lords let at reasonable rates, which was also an inestimable benefit to the Commōs. So that whereas ignorant men, carryed with enuy against the Clergy, are wōt to obiect the multitude of them, & the greatnes of their prouisions, they speake therein as much against themselues as is possible. For the greater the nūber is of such men as are *Mundo*

mortui,

mortui, the more is the exoneration of the Commons; and the more the lands are of such as can haue no propriety in them, the better is the prouision of the Cõmons. For themselues can haue no more but their food, and regular apparell, all the rest eyther remaines in the hands of the Tenants, or returnes in Hospitality, and reliefe to their Neighbours, or is kept as in a liuing Exchequer for the seruice of the Prince & Country in tyme of necessity. So that the Cõmons do gaine no wealth at all, but rather do loose much by the Schisme.

XXXXII. And as for Liberty, they are indeed freed from the possibility of going to Shrift, that is, of confessing their sinnes to God in the eare of a Catholike Priest, and receauing comfort and Counsell against their sins,

from

from God, by the mouth of the ſame Prieſt; which duty is required of Catholike people onely once in the yeare, but performed by them with great comfort & edification very often; ſo that a man may ſee, and wonder to ſee, many hundreds at one Alrar to communicate euery Sunday, with great deuotion, & lightly no day to paſſe but that diuers do confeſſe, are abſolued, and receaue the Bleſſed Sacrament. The poore Commons of Englād are freed from this comfort; neither is it poſſible, vnleſſe their Miniſters had the ſeale of ſecreſy for them to vſe it. And what is the liberty that they haue inſteed therof? Surely, the ſeruants haue great liberty againſt their Mayſters by this meanes, & the Children againſt their Parents, and the People againſt their Prela-

tes, and the ſubiects againſt their King, & all againſt the Church of Chriſt, that is, againſt their owne good, and the Common ſaluation: for without the vſe of this Sacrament, neyther can inferiours be kept in awe, but by the Gallowes, which will not ſaue them from hell; nor Superiours be euer told of their Errors, but by Rebellion, which will not bring them to heauen. Theſe, and ſuch like be the liberties, that both Prince & People do enioy by the want of Confeſſion, and of Catholike Religion.

XXXXIII. As for the liberty of making lawes in church-matters, the Common Lawier may perhaps make an aduatage of it, and therfore greatly ſtand vpon it: but to the Common people it is no pleaſure at all, but rather a

great burthen. For the great multitude of Statutes, which haue byn made since the Schisme (which are more then fiue times so many that euer were made before since the name of Parlament was in England) hath caused also an infinit number of Lawiers, all which must liue by the Commons, and raise new families; which cannot be done without the decay of the old. And if the Canons of the Church, and the Courts of Confession were in request, the Lawiers market would soone be marred.

And therefore most of your Lawiers in this point are Puritans, and do still furnish the Parlament with aggreiuãces against the Clergy, as knowing very well, that their owne glory came at the first from the Court-Infidel, and therfore cannot stand

with

with the authority of the churc
which came at the first from th
Court-Christian. I speake no
against the Anciēt Lawes of En
gland, which since King *Ethelbe*
his time were all Catholike, no
against the honest Lawiers of En
gland. I know many, and honou
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whether we respect the Spirituall instruction and Comfort, or the temporall wealth and liberties of the Commons of England, if the Puritan Preacher and the Puritan Lawyer, who both seeke the overthrowe of the Church, and decieve and consume the people, would let them alone, there would Quickly appeare no reason of their State at all why they should hate the Catholike Church that is so Comfortable and beneficiall Unto them, or maintaine the Schisms, that with sugred Speaches, and counterfeit faces, doth so much abuse them.

XXXIV. I am therefore in Very assured hope that by my comming to the Catholike Church, beside the satisfying and saueing of mine own

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XXXIV. I am therefore in very assured hope that by my comming to the Catholike Church, beside the satisfying and saving of mine own

Soule, I shall do no ill Service to your Maiestie, neither in respect of yourselfe, nor your Children, nor in respect of your Lords and Commons, and that there is no reason Concerning the State of any of these, that is Sufficient to dissuade Vnitie. There is only the Clergie left, which of Calvinisme may goe on, and preuaile as it doth, shall not in the next age bee left to bee satisfied; & there is little reason that any man that loues the Clergie shall desire to satisfie such Clergiemen, as do vnder hand favour Calvinists, & maintaine such points of doctrine, as if your Maiesties favour were not, would out of hand ouer-throw the Clergie, and instead of them set vp a few Stipendary Preachers.

XXXXV. There neuer was, is, or shall bee any well settled State in the world, Either Christian or Heathen but the Clergie and Priesthood was, is and must bee a prin-

cipall

soule, I shall do no ill Service to your Majestie, neither in respect of yourselfe, nor your Children, nor in respect of your Words and Commons, and that there is no reason concerning the state of any of these, that is sufficient to dissuade Vnitie. There is only the Clergie left, which if Calvinisme may go on, and Prescribe as it doth, shall not in the next age bee left to bee satisfied; & there is little reason that any man that loves the Clergie shall desire to satisfie such Clergie men, as do vnder hand favour Calvinists & maintaine such points of doctrine, as if your Majesties favour were not, would out of hand ouer-throw the Clergie, and instead of them set up a few Stipendary Preachers.

XXXXV. There never was, is, or shall bee any well settled State in the world, either Christian or Heathen, but the Clergie and Priesthood was, is and must bee a Prin-

cipall part of the gouernement, depending vpon none, but him only, whome they suppose to be their God: but where Caluinisme preuayleth, there three or foure stipendiary Ministers, that must preach as it shall please *M. Maior* and his brethren, may serue for a whole Citty. And indeed, if their opinions be true, it is but a folly for any State to maintayne any more. For if God hath predestinated a certaine number to be saued, without any condition at all of their being in the visible Church by fayth, or their perseuering therin by good workes; if God hath reprobated the greatest part of the world, without any respect at all of their infidelity, heresy, or wicked life; if the fayth of Christ be nothing els, but the assured persuasion of a mans owne Predestination to

glory, by him; if the Sacraments of the Church be nothing but signes and badges of that grace which a man hath before by the carnall Covenant of his Parents fayth; if Priesthood can do nothing but preach the Word (as they call it) which lay-men must judge of, and may preach too if they will, where occasion serues; if the study and knowledge of Antiquity, Vniuersality, and Consent be now necessary, but euery man may expound Scripture, as his owne spirit shall moue him; if I say, these & such like opinions bear true, as they are amongst Caluinists in the world common, and in England too much fauoured & maintained, then certainly there will appeare no reason at all vnto your Parliament, whensoeuer your Maiesty, or your Successors shall

please

pleaſe to aske them, why they ſhould be at ſo great a charge as they are, to maynteine ſo needles a party, as theſe opinios do make the Cleargy to be? They can haue a great many more Sermons a great deale better cheap, if in the opinion of Caluinisme, the Clergy do no other ſeruice. They that do in England fauor, and maynteine theſe opinions, and ſuppreſſe and diſgrace thoſe that do confute them, they (although themſelues can be content to be Lordes, and to go in Rochets) are indeed the greateſt Enemies of the Clergy. And it were no great matter, for the Clergy they might eaſily turne Lay, and liue as well as they do for the moſt part: but it is a thing full of compaſsion, and commiſeration to ſee, that by theſe falſe, and wicked opinions, the

Diuell, the Father of these and all other lies, doth daily take possession of the soules of your subiects, both of Clergy and Laity.

LXVI. These kind of Clergy men I confesse, I do not desire to satisfy any other way, then as I haue alwayes done; that is, by the most friendly & playne confutation of their errors to shew them the truth. As for other Clergy men that are conformable to the Religion established by law as wel for their doctrine, as for their discipline, if they be good Schollers, and temperate men (as I know many of them to be) they cannot but in their iudgments approue the truth of Catholike Religion; and if it were not for feare of losse, or disgrace to their wyues & children, they wold be as glad as my

selfe,

selfe, that a more tēperate course might be held, and more liberty affoarded vnto Catholikes, and Catholike Religion, in England.

XLVII. These Clergy men, I am, and euer shalbe desirous to satisfy, not onely in respect of themselues, but also in respect of their wiues & childrē, whōme I am so farre from condemning & disliking as that I do account my selfe one of them; and I desire nothing more in this world, then in the toleration of Catholike Religion, to liue and die amōg them. And therfore I haue had so great care in this point, as before I did submit my selfe to the Catholike Church, I receaued assurance from some of the Greatest, that if your Maiesty would admit the ancient subordination of the Church of Can-

terbury vnto that Mother Church by whose authority, all other Churches in England at the first were, & stil are subordinate vnto *Canterbury*, & the free vse of that *Sacrament*, for which especially, all the Churches in Christēdom were first founded; the Pope for his part would confirme the *Interest* of all those that haue present possession in any Ecclesiasticall liuing in England; & would also permit the free vse of the common Prayer-booke in English for morning and Euening prayer, with very little or no alteration. And for the contentment and security of your Maiesty, he would giue you not only any satisfaction, but all the Honour that with the vnity of the Church, and the safety of Catholike Religion may be required. Which seemed to me so rea-

sonable,

ſonable, as being before ſatisfied for the truth of Catholike Religion I could aske no more. So that I am verily perſuaded, that by yielding to this truth, which I could not deny, I haue neyther neglected my duty, and ſeruice to your Maieſty, and your children, nor my reſpect and honour to your Lords and Commons, nor my loue and kindnes to my honeſt friends, and brethren of the Clergy, but rather that my example, and my prayers ſhall do good vnto all.

XLVIII. But that which I muſt truſt vnto, when all the reſt will fayle me, is the ſeruice of God, and ſauing of my ſoule in the vnity of that Church, which was founded by Chriſt himſelfe, and ſhall cõtinue vntill his comming agayne, wherein all the Saintes of God haue ſerued him on earth

and do enioy him in heauen, without which Holy Catholique Church there is no Communion of Saints, no Forgiuenes of sinnes, no hope of Resurrection vnto life euerlasting.

LXX. I beseech your Maiesty, let not Caluins *Ecclesia Prædestinatorum* deceaue you; it may serue a Turke, as well as a Christia; it hath no faith but opinion; no hope, but presumption; no *Charity* but Lust; no fayth, but a Fancy; no God but an Idoll. For *Deus est omnibus Religionibus commune Nomen*; All Religions in the world, begin their Creed with, I believe in God. But, *homini extra Ecclesiam Religio sua est cultus phantasmatum suorum*, and *error suus est Deus suus*, as holy S. *Augustine* affirmeth *Epist.* 64.

LXXI. I haue more thinges to write, but the hast of answering

your Maiesties Commandement signified to me by Syr *Thomas Lake* his letters, haue made me commit many faults, in writing this very suddainly, for which I craue pardon, and cut off the rest.

But for my returning into Englād, I can answere no otherwise but thus: I haue sent you my Soule in this Treatise, and if it may find entertainment, & passage, my Body shall most gladly follow after. If not, I pray God I send my soule to heauen, and my body to the graue, assoone as may be. In the meane time, I wil reioyce in nothing, but only in the Crosse of Christ, which is the glory of your Crowne. And therfore I will triumph therein, not as being gone from you, to your Aduersary; but as being gone before you to your Bl.

Mother, where I desire, & hope for euer to continue

Your Maiesties

True Seruant & Beadsman.

B. Carrier.

Liege Decemb. 12.

FINIS.